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SPECIAL NOTICE. Our terms of ADVANCE PAYMENT will in every case in future, be strictly adhered to.

SAINT JOHN, N. B., MAY 1, 1863.

Religious Intelligencer.

REVIVAL OF CHRISTIAN EFFORTS.

While it must be admitted that there exists a vast amount of religious profession that is destitute of vital piety, it is, nevertheless, true that at no period in the history of the Christian Church since the apostolic days, has there been greater efforts made to spread the knowledge of Christ among the ignorant and destitute, or to ameliorate the condition of the wretched and degraded, by Christian philanthropy, than during the last five years.

FREEWILL BAPTIST QUARTERLY.

The April number of this Quarterly is received. Its contents are as follows:—1. The Age of Leo X. in Church History. 2. The Sabbath School: its antecedents, rise, progress, and developments. 3. Remarks on the Epistle of Jude. 4. True Scholarship. 5. Romanism in contrast with Protestantism. 6. Our Country. 7. Attack upon the Pentateuch, by a Bishop. 8. Contemporary Literature.

SABBATH SCHOOLS.

The writer of the article on Sabbath Schools dates them back to a much earlier period than Robert Baikes. He says, "The first school in England, so far as we have been able to discover, held exclusively on the Sabbath, was established by Joseph Alleine, about the middle of the 17th century. A victim of persecution, and recently released from a cruel imprisonment, trembling under infirmities, and dependent on crutches, he assembled the children of his neighborhood on a certain Sabbath for religious instruction. This proving successful, the attempt was repeated, resulting in a Sabbath School of some permanence, with from sixty to seventy in attendance. In this laudable enterprise he was assisted by his wife, and labored for a series of years, till, from a new outbreak of persecution, he was obliged to relinquish it. The next in order, was that by Bishop Frampton, established in 1693, forty years from the first. This was held on every Sabbath afternoon. The principal service was to catechise the children and explain to them the sermon preached to the adults in the forenoon."

ROMANISM AND PROTESTANTISM.

The writer on Romanism and Protestantism, presents some wide contrasts between the two systems. 1st. Their moral and refining power. The grand characteristic feature of Protestantism is its reformed life, its purity of morals, and its power to reform. It teaches that man must live a new life; must turn from foolish and sinful ways; and that he must aim at holiness and purity of life in order to be a Christian, and be recognized as a church member. Not so with Roman Catholicism. Their children are born into the church, baptized and confirmed as members, without any new birth or reformation in morals. Roman Catholics may be most loosely immoral, and remain good members, provided they observe the rites, and perform the ceremonies that the priests prescribe. 2d. Wherever Protestantism goes, books, schools, and general systems of education immediately abound, as its natural fruits. Rome hates the light, and does not aim at the education of the people. To any system of general education, and to a free school system, the Roman church is deadly hostile. 3. The design and tendency of true Protestantism are to promote freedom of thought, freedom of speech, and freedom of action within appropriate limits. Freedom to study and learn God's will, and to worship our Maker according to the dictates of our own conscience, is the fundamental principle of our Protestantism. But far otherwise is it with the Church of Rome. She has always assumed the right to dictate man's faith, and say what he may, and what he may not believe, and how he may not, and how he shall worship. The right of conscience she denies to her subjects; and her entire history has been written in the blood of her martyrs, more than fifteen millions of whom she has put to death, for no other offence than freedom of thought. Fifteen millions of God's people slaughtered by the church of Rome!

DECAY OF PUBLIC MORALS.

Yesterday (the 30th ult.) was the day appointed by the President of the United States for fasting, humiliation, and prayer. In his Proclamation the President said: "We have been the recipients of the choicest bounties of heaven. We have been preserved, these many years, in peace and prosperity. We have grown in numbers, wealth, and as our nation has ever grown, but we have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace—to pray to God that he would aid us!"

LAY REPRESENTATION AMONG THE METHODISTS.

We are pleased to notice, says the Morning Star, among our Methodist Episcopal brethren a tendency to liberalize their form of church government. The present episcopal system fails in several points to give entire satisfaction. Especially is this true of the great central idea of Episcopacy—government by the clergy. As at present constituted, both their General Conference—which answers very nearly to our own General Conference, except that its decisions have less the character of advice, and more that of laws, than ours—and their Annual Conferences—answering somewhat to our Yearly Meetings, though clothed with more authority and entrusted with more important business—are composed exclusively of ministers.

At their last General Conference the subject of lay representation in that body was agitated. In accordance with a vote there passed, the members of the Connection, both lay and clerical, have been requested to vote upon the subject. A recent footing up of the various annual conference gives, in round numbers, 28,000 laymen and 1300 clergymen for the measure, and 40,000 laymen and 3000 clergymen against it—

of church members an improvement upon the straight-laced puritanical notions of the past generation? Or, is it consistent with the life of Christ in the soul, for a professor of religion to sit at the Lord's table one day and in the theatre or opera the next?

"If the chastisement of war should lead the Christians of the whole country to write HOLINESS unto THE LORD upon the door-posts of their houses, and upon all they possess, and to hold their property as the stewards of God, the war would be an unspeakable blessing. But the country has become effeminate by luxury, and debauched by frivolous amusement. The stern integrity of the people has been corrupted by the haste for riches, until we see venality and bribery and extortion and enormous plunder by our public men, and we neither blush nor resist. We take it as a matter of course. The war costs twice as much as it ought because the Government is cheated by its friends (b), and there is no virtue enough left in the people to make it possible to punish a swindle or stop a rife of the great flood of corruption that rolls over the land. For these things God has a controversy with us. He has already summoned this nation to judgment. He deals with nations in this world only."

"We record these things as evidences of social degeneracy: as signs of a decay of public virtue; tokens of a departure from that stern moral soundness and vigor that belong to a living, advancing mighty people, able to stand before its enemies, and defy a world in arms. Such decay preceded and compelled the downfall of the Roman Empire. No republic can live after its people become proud, luxurious, frivolous, effeminate, corrupt and covetous. When selfishness eats out patriotism, and men and women prefer the gratification of sensuous and aesthetic tastes to the higher pleasures of usefulness, duty, and virtue, then the stamina of the State is gone, and it only waits a foreign foe or domestic dissension to complete the catastrophe which internal corruption has already begun."

THE REVIVAL AT CAMPOBELLO.

CAMPOBELLO, WILSON'S BEACH, APRIL 21, 1862. BRO. McLEOD.—As I am writing to you on business, permit me to state to the readers of your valuable paper, a few things in reference to the state of religion on our Island. While I was absent on my tour up the river last winter, Brother Wm. Galley, whom you will remember was licensed last fall at the 7th District Meeting, and Rev. J. S. Johnson, whom you will remember having seen at that meeting also, laboured with the people here at the Beach, and a very good work of grace was experienced. The Church was in a good active state, and a number had experienced religion, and nine had been baptized previous to my leaving home. But about the middle of January the work took a new start, and quite a number more professed religion. Brother Johnson baptized ten, and brother Babcock six, while I was from home. On the upper part of the Island a good work of grace was enjoyed under the joint labours of Revs. P. Malloch, and J. S. Johnson, and about 20 I understand have been baptized. Brother Malloch expects to baptize some others next Sabbath. About a week after I came home, in company with brethren Malloch and Babcock, I organized a branch of the Church on the upper part of the Island, consisting of 23 members, which has increased to about 30, with a good prospect of others being added. The brethren here are encouraged to go forward in the Divine life, and they are purposing to rise and build a House for God, if they can get the land whereon to set it. I suppose your readers are not aware that it is no easy thing to obtain land for this purpose on the upper part of the Island of Campobello. God has done a great work here this winter, to his name be all the praise. The whole number who have professed religion and been baptized in the Island since the District Meeting in November is about 46. It is pleasing to see the change, and our prayer is that this may be but a more glorious shower of Divine grace, that shall fall all over this section of the Lord's vineyard.

TEMPERANCE IN ENGLAND.

The great International Temperance Convention held in London, in the Queen's Concert Rooms, Hanover Square, London, has published a volume with a record of the proceedings. "Whether we regard the social character, the mental calibre, the numbers of the people who attended, including the greatest names in the movement; the weight and variety of the subjects expounded and discussed; the completeness and thoroughness of the themes; the candid, tolerant, and enlightened spirit of the debates; the interest displayed in the Sections, the marvelous crush and enthusiasm of the Exeter Hall gathering; or even the unusual and respectful publicity given to the proceedings by the press—the present Convention takes rank, beyond all doubt, as the greatest event, and the most significant landmark, in the history of the Temperance Reformation. A complete oneness of soul characterized the proceedings. Not a solitary ray, not a petty personality, disturbed the harmony of that unique and magnificent assembly—all were of 'one heart and one mind.' For the first time in the history of the temperance movement, its collective representatives rose to the majesty of the occasion, and 'the height of its great argument'! Many hundreds of men of the most composite social elements, from many lands, localities, ranks, and professions, were held for three days in happy union, by the highest spiritual attractions, all absorbed in the sacredness of the common cause, all tolling alike in earnest self-obliteration and generous rivalry—inspired by the loftiest and purest motives, one in spirit, in principle, and in policy."

GEORGE MULLER.

In the last report issued by Mr. Muller, the founder of the Orphan House at Bristol, the following statement is made:— "Without any one having been personally applied to for anything by me, the sum of £150,732 12s. 5d., has been given to me for the orphans, as the result of prayer to God, since the commencement of the work, which sum includes the amount received for the building fund for the houses already built. It may be also interesting to the reader to know, that the total amount which has been given for the other objects since the commencement of the work amounts to £263,751 6s. 10d.; and that which has come in by the sale of Bibles, since the commencement, amounts to £2,830 11s. 11d.; by the sale of tracts, £2,830 16s. 4d.; and by the payment of the children, 8s. 6d. Besides this, also, a great variety and number of articles of clothing, furniture, provisions, etc., have been given for the use of the orphans."

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FROM OUR CANADA CORRESPONDENT.

THE GRANDE LIGNE MISSION.

Canada West, April 21, 1862. The Annual Report of the Evangelical Society of Grande Ligne, for the year 1862, is before me, and some of the facts which it contains may afford pleasure to that portion of your readers who pray daily "Thy Kingdom come." Miner, in the introduction to his Church History, complains that ecclesiastical historians give more prominence to the internal dissensions of churches than to the developments of piety. He condemns, with great severity, what he denominates "this unhappily partial view of Church history." But even he is compelled to record not a few pleasant things; and the reports of missionary societies, to deserve their name, are sometimes burdened in a similar manner. The report before me opens, therefore, with the statement that the year past has been marked by signal blessings, and by trials and difficulties which have kept the laborers bowed down before the Lord. "Of the latter," it is said, "we may mention severe sickness in most of our missionary families; destruction by fire of the growing crops on our farm last spring; the burning of our barn in the fall, and pecuniary embarrassments. The course pursued by one who has withdrawn from the mission, has thrown additional difficulties in their way, which has grieved them exceedingly; but the Lord has been their shield and buckler. The Directors say: "We praise God with our whole hearts that so much interest has been

The river navigation has fairly commenced. The steamer "Anna Augusta" left Fredericton on Saturday last at 9 o'clock a. m. and arrived at Fredericton about 7 o'clock p. m. The Gazette also came up to Fredericton the same day. The "Heather Bell" leaves Indianton on Mondays, Tuesdays, Thursdays, and Saturdays. Arrangements have been made between the proprietors of these boats to run alternate days to avoid opposition. Fare is but few weeks. No night boat will be on the line for a few weeks. The "Antelope," in charge as usual, of Captain Wood, has commenced running between Fredericton and Woodstock. The "Tobique" is also on this route, going occasionally to the mouth of Tobique river, and we believe Grand Falls. The "Gazelle" and "Bonnie Doon" are running from Fredericton up to Woodstock and above.

The arrival and departure of the steamers to and from Fredericton, after being blocked with ice for six months, gives a new and lively aspect to the city, and indicates something more like intercourse with the world than the winter months can possibly afford.

A severe snow storm occurred on Saturday last. It fell to the depth of several inches in Fredericton, but has principally disappeared since by the heat of the sun. Farming, nor even gardening, has commenced yet to any extent. Warm rains are needed.

A number of cases of small pox exists in Woodstock, and a good deal of alarm is said to be felt by a portion of the inhabitants of the town and vicinity in relation to its spreading. It was brought to Woodstock, we learn, by a young man from the States.

NOVA SCOTIA.—The Government resolution on the Inter-Colonial Railway in the Nova Scotia Legislature, has been carried by a majority of four. Twenty eight voted for it, and twenty-four against it